wars cannot

a for the gun

gan. "Take a
y

needy keep in
with speech"

5. "Man is cruel for sport and Dollars. Both are a blight on civilization. Add your sentiment towards a majority to out-law cruelty and to stamp it as an indecency not to be tolerated in a civilized country."

6. Keep alive with in your-self that spark of Human greatness called sympathy. It is the voice of your creator summoning you to the unity of common interest in creation."

7. Apply the Golden rule in dealing with man or beast and respect their respective feelings.

HUMANITARIAN OUT LOOK

BY

M K. DEVARAJ, M.A. B.L.

Advocate

Hon Secretary The South Indian Humanitarian League

PUBLISHERS

THE SOUTH INDIAN HUMANITARIAN LEAGUE,

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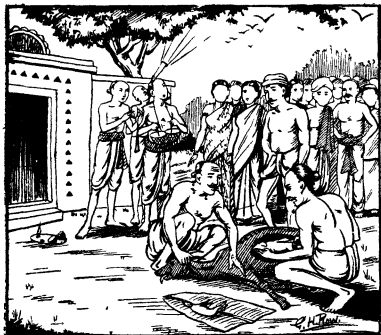
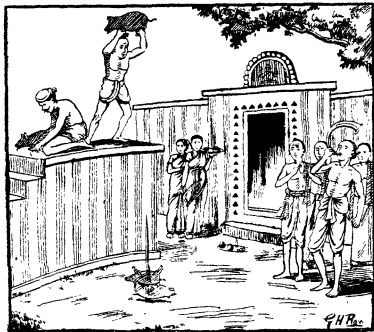
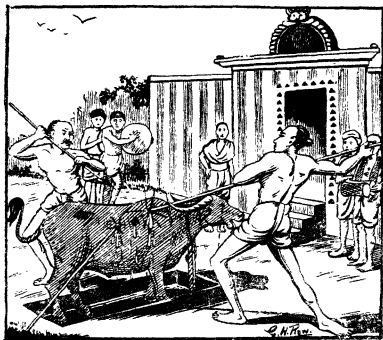
SOWCARPET, MADRAS.

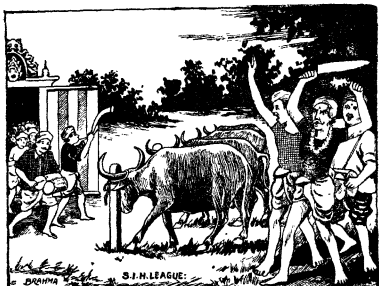
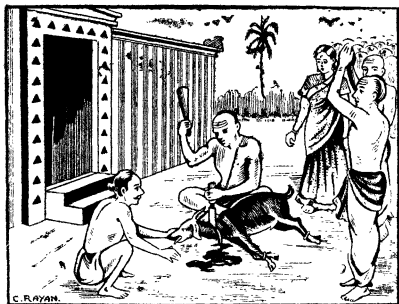
ERRATUM.

Page.	Line.	Error.	Read.
4	3	Kottayam	Kotayamma
13	23	district	District
16	23	antivivisection	anti-vivisection
18	2	international	intranational
18	12	Supports	Suffers
19	8	chief	Chief
19	10	to their	to do their
20	12	stock yard	stock-yard
21	13	refreshing-the	refreshing the
22	19	thehumanitarian	The humanitarian
24	20	respect	respect.
31	19	that	what

5000 Copies —November 1937.

Young kids of two or three mouths are bitten in their necks and their blood sucked at Kulumiyayi temple in Puttur near Trichy

The stomach of a sheep is torn and the intestines are pulled out to be worn as garland before goddess Sellhyamman at Madambakkam Chengelpet Dt.

Pigs are thrown from a height over sharp spikes until the spikes are filled up with such animals This is prevalent in Tinnevelly Dt.

A Buffalo is let into a pit about 4 feet deep and tied in it and then the persons who take oath to pierce the animal to death shall be in action before the goddess at Moppedu in Nellore Dist.

A sharp stick is thrust into the anus of a pig and driven right through the mouth. This is a form of sacrifice at Anakapalli in Vizagapatam Dist.

The young one of a pig is pierced with a lance and carried aloft in procession along the public streets of Maduvettimangalam in Viruddachalam Taluk.

A simultaneous sacrifice of seven buffaloes at each time at the Maduvettimangalam temple at Viruddachalam Taluk. S. Arcot

A long process of chisseling the neck of a goat before the goddess in Poovannur (S. I. Ry.) Viruddachalam Taluk, S. Arcot Dist.

A scene of drinking the blood of the animal during sacrifice at Uyanapali which is a common feature during sacrifices in many places.

HUMANITARIAN OUT-LOOK.

The Hon'ble Mr. Hutchinson while introducing a Bill in 1890 for the prevention of Cruelty to Animals said:- "In different parts of Britsh India there are more than twenty enactments in force relating to cruelty to animals but the local extent of most of these enactments is very limited while the necessity imposed by others of proving cruelty to an animal, to have caused obstruction, inconvenience, annoyance, risk danger, or damage to the public; renders it very difficult to maintain a prosecution. He says, the object of the (P. C. A.) Bill is to provide an easily enforceable law for the suppression of cruelty to animals. The very number of enactments referred to shows that the Provincial Councils have given great attention to the Prevention of Cruelty to Animals and it is right that this should cordially be acknowledged.

In Bengal, there is a special act (I of 1869) which also applies in Assam. The Madras Council has passed a Towns Nuisance Act in 1889, under which the provisions of Section 53 and other sections of the Madras City Police Act are connected with the same subject. The district Police Act in Bombay contains some what similar provisions and the North

West Provinces repeat the provisions of the Bengal Act. Apart from certain Imperial Acts relating to cruelty in cantonments in connection with stage or hackney carriages, the only enactment of the kind in force in the provinces of the Punjab, Central Provinces, Burma, and the minor administrations such as, Ajmer, Coorg and Baluchisthan is Section 34 of the Police Act (V of 1861) which runs as follows:-

"Any person who on any road, or street or thoroughfare with in the limits of any town to which this section shall be specially extended by the Local Governments commits any of the following offences, to the obstruction, inconvenience, annoyance, risk, damage or danger of the residents and passengers, shall, on conviction before a Magistrate be liable to a fine............not exceeding Rs. 50/- or to imprisonment................and it shall be lawful for any Police Officer to take custody without warrant any person who with in this view commits any one of the offences." And the second of such offences is this:-
"Any person who wantonly or cruelly beats, abuses or tortures any animal."

"The English Law on the subject is contained in 12 and 13 Vict. C. 92 by which any person who cruelly beats and so forth, who keeps a place for baiting animals or causing them to fight, who so conveys an animal as causing it needless suffering shall forfeit and pay such and such penalties. And doubtless

it is perfectly true that such brutality is equally deserving of reprobation and punishment, whether committed in public or in private in a town or in a village, in the busy thorough fares of a city or in a remote field in an agricultural district." But neither English law nor abstract morality has been treated as an index to make all cruelty to animals a criminal offence.

Hon'ble Mr. Hutchinson says that, "No Provincial Legislature has as yet ventured to pass a law of such general application, as the English Statute. He also says, "I expect that Local Governments will be much more chary about extending its operation if we give a right of entry into private houses, and, because I anticipate far more good from the prevention of open cruelty, over a wide area, than from conferring power to prevent private as well as public cruelty with in more restricted limits" The essence of the act for the prevention of cruelty to animals is contained in its Section 3 and the particulars are as follows:-

(a) Cruel and unnecessary beating, overdriving or overloading or otherwise ill-treating any animal

(b) Binding or carrying any animal in such a manner or position as to subject the animal to unnecessary pain or suffering

(c) Offering, exposing or having in possession for sale any live animal which is suffering pain by rea-

son of mutilation, starvation or other ill-treatment, of any dead animal which has been killed in a cruelly unnecessary manner.

Mr. Hutchinson further says thus, "we have recently heard of butchers flaying live-goats in their own houses and I venture to think that brutality of this description must be prevented at any cost. I am informed too that it is a common practice to cut out the tongues of turkeys and allow the birds to bleed slowly to death in order to whiten their flesh."

(To give an idea of the standard of Humanitarian outlook in America the Press statement issued by the secretary of the Foreign department of the Indian National Congress is given below.)

"We have received a score of protests from the United States of America against the India Government's decision to permit the unrestricted export of Rhesus monkeys between September 1, 1937, and March 31, 1938. These monkeys are utilised in vivisectional laboratories in the United States and suffer long-drawn-out tortures. The protests have come from a variety of people, medical men, churchmen, antivivisection societies and other individuals.

These experiments on monkeys cause them indescribable suffering and torture. One of our correspondents writes 'In the United States vivisection is uncontrolled—we sacrifice over 6,000,000

animals each year in our laboratories—only five per cent of which receive an anaesthetic. We have no inspection of our laboratories—any cruelty, however great, may be performed with the full consent of the experimenters The animals have their spinal columns laid bare and the nerves stimulated—they are burned with phosphorus—they are submerged in boiling water—all without anaesthetic."

The medical utility of these experiments is also doubtful. The serum so cruelly extracted from monkeys is advertised to cure infantile paralysis, but the United States Public Health Service has stated that none of the serums made from torturing innumerable monkeys has prevented or cured infantile paralysis.

Both on the ground of mercy to animals and of an effective medical cure, protests are raised against this cruel and futile experimentation on monkeys. The President of the California Animal Defence and Anti-Vivisection League writes, "India, whose immortal shrine of spiritual beauty and progress includes the teeming universe of animals as well as humans—India cannot violate that sacred covenant for the sinister and base exchange of American and foreign gold. In the name of all the religions of the world, we appeal to you for Mercy, Truth and Justice." Our correspondents all wish us to prevent the export of monkeys from India

Though spain is in the throes of life and death owing to international war that it has not discarded humanitarian out-look towards dumb animals can be seen from a letter addressed to us from Madrid. (Letter)

ASOCIACION PROTECTORA.

Madrid, September 1937.

Piety to the Infortunated Animals of Spain.

Spain suffers the terrible consequences of the civil war which covers its soil with the generous blood of its unhappy sons. Since several months Madrid, the Capital of Spain, supports abnegately the terrible effects and painful privations of a hard siege. All its inhabitants pay with their sufferings a tribute to the awful struggle which takes place in the very doors of the town.

But the press has had also a sentimental echo dedicated to the poor animals who have lost their masters and now, thin and hungry, are wandering in great number through the lonely streets of the ruined town in search of anything which might mitigate their hunger. Between these animals are many dogs of high race, whose bombardments which cause so much deaths and desolation.

The only Society for Protection of animals existing in Madrid and which entertains a refuge for

these poor animals, is impotent to face with the necessities of their increased number, and it is for this reason that we address ourselves to all lovers of dogs and other animals in the whole world inviting them to contribute by their solidarity to diminish the sufferings of the innocent animals, sending their gifts to the beneath indicated address, of our propaganda chief.

We also invite all Philanthropic and Humanitarian Societies and Zoofil Press to their best for the rescue of these animals.

Send the donatives in foreign moneys then the entrace of Spanish money are not accepted by the spanish government, to the manager, of propaganda

Guillermo R. Solano

Address: Villanueva, 38 Madrid (Spain)

Notice to the Philatelist:—Used post stamps of any land accepted thankful, sending in exchange, if liked, others Spain and Morocco.

The opinion and activities of some persons and members of Humane Societies as we learn from Notre Dame De Grace of Canada will give an idea of the attitude of foreigners towards cruelty to animals.

Mr. John Macnal (wilson Managing Director) Toronto Humane Society strongly disapproves of

Animal experimentation etc. The Canadian Animal Defence Society is fighting against Vivisection and Serum Therapy and it is consistent to every phase of love and mercy.

The report for 1936 of the Canadian Society for the Prevention of cruelty to Animals shows that the finances of the society is very substantial, the legacy from the A. Croft Jervis Estate alone being 10,000 dollars. The Officers paid 145 out-of-town visits, handled 1805 complaints, gave 1398 warnings, caused convictions in 82 cases and there were 145,680 examinations of stock yard animals. From Brodey's articles in her daily column "Women's point of view" in the Toronto "Mail and Empire" it is clear that "She occasionally intercedes for God's creatures who cannot speak for themselves."

"REMEMBER THE BIRDS."

(The substance of the article)

The birds are now our moral responsibility. We must feed those tiny creatures that have come to have a pathetic dependence upon the generosity of man. We are obliged more particularly to feed the sparrows because we invited them here. The English Sparrow never thought of crossing the Atlantic on a voyage of discovery. He was imported to our benefit and not his own. Tons of scraps that would feast the birds are thrown away every-

day to waste. The innocent birds whose birth-right is Freedom in God's great out-of-doors are imprisoned for life to freeze to death in steel traps. These beautiful singers of nature the victims of commercial cruelty and downright selfishness are subjected to heartless torture. One of the musical delights of Nature in England is the song of Skylark. It gives a thrill to see the bird rise from the green fields, soaring into the blue heaven singing happily. Nature's symphony is being composed by God all the time; one never tires in listening to this elevating music as it is ever new and refreshing-the inspiration of which constrains its hearers to achieve something worthwhile in the work of love for our creator.

"The following pathetic incident clearly shows what fiendish barbarity trappers are capable of perpetrating in their drudgery to satisfy the vanity of civilized women and for material gain and interests which have no high ideals whatsoever:—not very long ago in the region of Quebec a trapper caught a young fox by one of its hind legs in a steel trap and took the poor animal alive and then hung it up on a line where there were some skins hanging up. A photographer was there, for the purpose of taking a photo of the said skins but he protested at the cruel action of the trapper and said he could not take the photo with the fox struggling so much.

Then the trapper thought of a fiendish thing. Instead of putting the animal out of its misery, he fetched a heavy double trap and sprung it on the fox's front legs, that pulled it nearly straight so that it could hardly move, then the photo was taken. The photographer took the photo as he wanted to send it to the Humane Society. Some persons are punished for minor offences of cruelty when trappers and hunters escape free with their degrading attrocities which are needless. That is not true Christian honour and justice and also is most disgraceful. The steal-trap is a vile and horrible menace to dogs and cats in any country especially when young and teenage boys are allowed to use this instrument of torture which inflicts irreparable damage to domestic animals etc. Mr. Arthur Mee, the brilliant London Editor of the " Children's Newspaper " "Children's Encyclopedia," and other well-known publications has helped the-humanitarian movement through his serviceable papers and he is doing invaluable work for children and the honourable cause of mercy."

It is a pleasure to mention that Mrs. Tressidar's Society in Toronto was fortunate to have a Booth in the Canadian National Exhibition last year to discharge this Xian-like work.

Services of the Medical Profession to this noble cause.

The history of the 19th century has no finer stories to tell than those of the great physicians who carried on a ceaseless warfare against pain and death. "Simpson of Edinburgh could not bear the spectacle of excruciating torture during the operation, so he invented and applied the anaesthetic treatment. Lister's heart was wrung at the enormous percentage of patients who died not because of the failure of the operation but because of infection of the wound by germs. So he invented the antiseptic method of surgery and this reduced the death rate. Pasteur raged furiously in his soul at useless suffering from infectious diseases. So he discovered the use and benefits of innoculation.

Kindness to animals reverberates through the radio, the press, the pulpit and the platform in America. It is most refreshing and strongly encouraging to hear Rev. Dr. Hon Penhall Rees denounce cruelty and vivisection in no uncertain terms at the services. He is a brilliant pianist and he has written over 1000 poems on this topic.

The Toronto Humane Society and other kindred institutions have condemned mankind's heinous and insiduous cruelty to God's creatures.

Dr. Allen is doing constructive work for the defenceless creatures through different publications of various schools of thought and other mediums. "Humane Education is one of the finest and highest services one can render to mankind laying the foundation stones of a true christian civilization and is in keeping with that beautiful injunction of Jesus Christ". "Suffer little children to come unto me and forbid them not, for of such, is the kingdom of heaven". "Jesus tells us to be good to people who despitefully use us, yet animals are cruelly abused and experimented upon by so-supposed civilized human beings who are created in the immage of our God of Love and Mercy".

From the above facts, it is quite clear that though India is a more vegitarian country than the rest of the world, it is far backward in humanitarian movements. Most of the foreign countries, such as England, France, Germany, Spain and America though non-vegetarian are far ahead of India in this respect India claims to be the birth place of several world-religions which are based upon the principles of love and non-injury, yet it is a pity that it does not try to keep pace with the rest of the world in maintaining ordinary humanitarian principles.

Abominable tortures are inflicted in the fair name of religion and of God. A sharp spear-like stick is thrust through the rectum of a pig so as to

make the sharp-end of the stick to come through the mouth This is a form of sacrifice at Anakapalle in Vizagapatam District.

The stomach of a goat is cut open and the intestines are pulled out of the live-animal to be worn as garlands before the Goddess Selliyammen at Madambakkam in Chengleput District. It is notorious that the womb of a pregnent sheep is torn open and the young ones are taken out for offering them to Mariyamma in Mayavaram, to Kotayamma at Devakottah and to Ayirathammen at Palamcottah, Tinnevelly Dist.

Pigs are thrown from a high pedastal, over sharp spears that are planted erect below so that the animals might be pierced through and consequently the spears or the spikes be filled up with the dumb victims of the sacrifice· This inhuman ceremony is enjoyed in several places in Tinnevelly District.

In front of the temple before the Goddess at Mappedu, a buffalo shall be let into a pit about four feet deep and tied fast, then the persons who have taken oath to pierce the animal to death, shall be in action with full vigour.

The young ones of pigs are pierced with lances and carried aloft at the top of them in procession along the public streets of Maduvettimangalam in Virudhachalam Taluk. (South Arcot District.)

A mass sacrifice of seven buffaloes at each time is a common feature of the festival at the Maduvettimangalam temple in Virudhachalam Taluk.

The slow process of cutting the neck of a goat by means of a chissel before the Goddess in Poovanur in South Arcot District, adds another shocking variety of sacrifice to the long list.

At Kulimiyayi temple in Puttur, near Trichy, the throats of young kids of two or three months old are punctured and blood is sucked out of them before the Goddess.

A similar ceremony is gone through at Puliambakkam near Walajabad etc. by sucking the blood from the neck of fowls. Tapping the blood of the live animal and allowing it to die of bleeding and collecting blood from the throat of the sacrificed animal to be drunk before the Goddess in places such as Uyampalli shades in-to insignificance before other forms of sacrifices such as torturing the animal to death by crushing the testicles of goats, which are widely prevalent in the southern Districts.

These are some of the most shocking inhuman attrocities that are perpetrated in the pious name of religous rituals. These different types of attrocities are only illustrative but never exhaustive and multiplying the instances to any extent can never approximate to reality.

Though flesh eating nations in western countries have made unnecessary cruelty to animals, such as over-driving, over-loading, under-feeding, cruelly beating, carrying the animals with their legs tied up etc., penal offences, even seventy to eighty years ago, we in India are indebted to Hon'ble Mr, Hutchinson a non-vegetarian for introducing a Legislation only in 1890 for the prevention of Cruelty to Animals. He calls this a very moderate step evidently perhaps having in view the multifarious and manifold varieties of tortures that are inflicted on the innocent dumb animals in the holy name of religion. The author of this Legislation did not contemplate to bring with in the purview of this act such of those attrocities perpetrated in the name of religion, perhaps, because he was a foreigner and that he wanted to leave the religion alone.

But it is most surprising that no improvements have been made on that modest piece of Legislation ever since, these fifty years. We are awaiting perhaps for another compassionate foreigner to lead us in the matter.

We cannot be expecting an age when the entire public will be against animal-sacrifice. In such case there will be no necessity for Legislation at all. Though in connection with the system of Sathi, it is notorious that in many instances acts of attrocity have been perpetrated which have been

shocking to the Hindus themselves, it could be erradicated from the society only through the interference of Legislature, inspite of the protest that the measure touched the forbidden regions of religion.

The Historical memoir to the Regulation for declaring the practice of Sathi illegal and punishable by the criminal courts in 1830 reads as follows:-

"Actuated by these considerations the Governor in Council without intending to depart from one of the first and most important principles of the system of the British Government in india, that all classes of the people be secure in the observance of their religious usages, ***so long as that system can be adhered to without violation of the paramount dictates of Justice and humanity***, has deemed it right to establish the following rules".

It is not as if the Government does not interfere with the so called religious usages. As a matter of fact the Early Marriage Act was proclaimed to have set at naught the dictates of the scriptures. Yet it was passed in the teeth of opposition and now it is considered to be a very moderate measure.

In fact some of the forms of sacrifices such as thrusting the spear through the anus of the animal so that the spear-head comes through the mouth, extracting the intestines from the live animal's stomach so that it could be worn as garlands before

the Goddess and cutting open the stomach of a pregnant mother animal and removing the embryo out of the womb in order to offer them to Goddess etc. are more inhuman, shocking, attrocious and abominable than over-loading over-driving, abusing and carrying the animal with its legs tied upwards etc., Statutory provisions were more urgent to stop these barbarous forms of animal sacrifices, which are more revolting to the feelings of human nature than mere illtreating the animals, which offences shade into insignificance compared with the former.

When the cultured public opinion and sentiments are unequivocal and when there is almost a popular chorus of protest against these barbarous and primitive practices, legislators alone who are the people's tribunes ought to take up the matter in right earnest and try to erradicate the blemish and stigma from the society which is a standing disgrace to our country.

The Government of His Exalted Highness the Nawab of Hyderadad has been gracious enough to stop the sacrifices of cows and camels

SLAUGHTER OF ANIMALS DURING JATRAS

Order No. P. 7140-8-Pol. 209-27-1,

Dated 6th June, 1928

It has come to the notice of Government, at Jatras held in connection with certain temples the

devotees slaughter animals on a large scale in open places much to the annoyance of the general public. Government desire that this practice should be subjected to strict control by insisting on the devotees making such offerings in an enclosure set apart for the purpose and well screened from the public view and they direct that this should invariably be a condition of the licenses granted under Section 45, or orders issued under Section 56 (J), of the Police Regulation, in such cases.

(Sd.) B. NAGAPPA,
Secretary to Government,
Law Department.

The Government of His Highness the Maharaja of Mysore and that of Travancore also have graciously enacted statutes to stop animal sacrifice.

Similar anti-animal sacrifice Legislations have been passed by many North Indian Native States.

Very recently, we have seen how His Excellency the Viceroy most graciously responded to Hindu-Muslim public opinion, by dropping the scheme of opening a slaughter-house in Lahore.

The Bengal Government ennobled itself by a Legislation in conformity with the Hindu-Muslim sentiments to prohibit Phooka practice prevalent in the Presidency.

It may not be out of place to publish here the opinions of Mahatma Gandhiji and Mr. Pandit Jawaharlal Nehru, on the matter, communicated to Anti-animal sacrifice League, Palamcottah, in response to an appeal to them from the said organization for their suggestions to the trustees of the temples to stop animal sacrifice.

"Sacrifice of animals in the name of religion is a remnant of barbarism.

(Sd.) Gandhiji.

"I am grieved to learn that it is proposed to offer animal sacrifice in temples. I think that such sacrifices are barbarous and they degrade the name of religion, I trust that the authorities of the temple will pay heed to the sentiments of the cultured people in this matter and refrain from such sacrifices."

(Sd.) Jawaharlal Nehru.

So that our Presidency may not lag behind in this respect, we beg to repeat that Hon'ble Mr. Hutchinson said about fifty years ago while introducing the bill for the Prevention of Cruelty to Animals. "In these days, fortunately there is no need to insist on the right, nay the duty of the Legislature, to interfere with for the protection of dumb animals."